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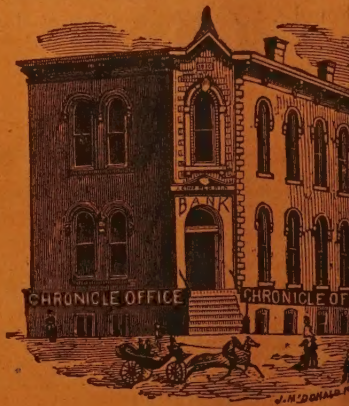

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OUR WORK.

VOL. I. MAY, 1877. NO. 12.

IDIOMS.

BY PROF. D. J. EVANS.

We find great pleasure in comparing idioms of different languages. Every one who has learned more than one language, well knows how difficult it is to express the same thoughts, in the different languages. The meaning of the words do not at all times, express the whole thought. The arrangement of the words, the use of a certain phrase, the intonation of the voice, sometimes completely change the meaning of a sentence.

In such a sentence as the following, viz.: "He first taught the Italians agriculture," we see that the position of the word "first," and the emphasis on the word "taught," convey one meaning; while another arrangement, with another emphasis, would give a different idea.

The common Americanism of "look-out," does not mean what the Frenchman, when riding on a canal-boat, thought that it did mean, as he was passing under a bridge. Persons in going from one country into another, or from one portion of a country into another, where the same language is spoken, are often at a loss to know what is meant by certain words and expressions that are heard. That the same language in different countries should vary, is not only, not improper, but also necessary. As different parts of the world vary in vegetable life, animal life, climate, scenery and relation of things, it is imperative that the language which expresses these should also vary in the different places. Thus, many Americanisms and provincialisms become expressions as "proper" as any authenticated by a Johnson or a Webster. And by no means should every word be considered slang or a provincialism if not in general use. Nor should our cousins over the Atlantic find fault with us if we use words that they do not use, or use the same words with a meaning different from what they give to them in England. Nor should many words considered "slang" words, be abandoned. What word now in use can express what is expressed by "Hack" of the Western States? There is no word in the language that will exactly describe a class of workmen around the blast-furnaces as "Gin-hands" does.

An Englishman is angry, but an American gets *mad*. A mad American is very different from an angry Englishman. What word means just what "backwoodsman" means? Who can express the thought that is in "three cheers and a tiger," in as few words? But these are expressions not in general use.

But the idioms of a language become very interesting as a study, when one has a sufficient knowledge of two or more languages. All who have compared Dryden's Virgil with Virgil himself, have discovered that a genius can not be transferred, and that poetry can not be translated whole—accent, rhythm, measure, figure, terseness—from one language into another.

The difficulty in this is not one's ignorance of the original language, but as Rev. J. Cook would say, it is in the "nature of things." Milton could not translate his Paradise Lost into the Latin any better

than did Dryden translate the Eneid into the English. Milton was so familiar with Latin that he even made mistakes in using it, but they are the "mistakes of one, not too *little* acquainted, but too *well* acquainted" with its construction and force. But his familiarity with the two languages would hinder rather than aid him in the translation. For his knowledge of the meaning of words would show that many words in one language are not strictly synonymous with any in other languages.

Many Germans claim that German poetry and literature are first and foremost of all. The same with their own language is claimed by other nations, while polyglots know that many languages possess rare virtues, and that the chief beauty of any one can not be expressed in the same degree in any other. This is well illustrated by the manner in which the Norsemen's language was at one time treated by the English. Wrote an Englishman in the sixteenth century:

"Of Yseland to wryte is little nede,
Save of stockfische."

But now it is different, Englishmen look for more than "stockfische" among the literature of the Norsemen.

Another illustration of the same can today be seen in the mountains of *Gwyllt Walia*, where a Celtic bard tries to convince his Saxon neighbor that the poetry of Cambria's language, abounding in sublimity and simplicity, in smoothness and power, and especially in the peculiar "*clecian*" of the consonants, is superior to the poetry of the "polylingual" English. The Saxon asks him to translate it. Translate poetry! Describe Apollo Belvidere to a blind man. Sing for a deaf mute. Gather the rain-drops to get the rain-bow. And then translate poetry.

The difference between the idioms of languages and the meaning of words given as synonyms, has led many a polyglot into ludicrous errors. We read of a Greek Professor in one of our Western Colleges, who went to Europe, to Greece, and talked Greek at the natives, but could not make them understand from his "talk that he wanted to buy a pair of shoe Once an English clergyman, familiar, a he presumed, with the Welsh languag made a tour through a portion of Wale He thought that his sermons would b more acceptable to the people if spoken i their mothers' tongue. Accordingly h prepared his sermons, with grammar an lexicon before him, in Welsh. He deliv ered his first. Waited for congratulation None was offered. He asked for com mendations. Evasive replies were made Discouraged by this, he proceeded on hi way and preached in English. In cours of time he made another visit to the plac in which he preached his Welsh sermon One of the deacons, hat in hand, abunc antly stroking his forelock, asked the rev erend Englishman whether he intended t preach in English or in Welsh. He re plied, "In English." "It is well," sai the interrogator, "for we understand you English, but we do not understand you Welsh." Another example showing th different uses that words have in diffe ent languages will suffice. Once a fo eigner was traveling through Englan and one day, seeing a man mowing nea the road, he concluded that he woul converse with the Englishman. Imagin the Saxon's perplexity when he heard "Kill hay, man?" The traveler ha translated the primary meaning of th words for "mowing" and "grass" an "man." He intended to say, "Sir, a you mowing?" This, to those unaccu tomed to the idiom, seems to be a strang and even a silly salutation. A Weste Indianian would simply say: "Horia (How are you?) "Mowing?" While Yankee would say: "Sir! Yeou meawing, iare yeou?"

We shall conclude with a few exampl of words called Americanisms, and wor used by Americans with a meaning di ferent from their meaning in Englan "Notions," in an American store a called Haberdashery in England. But seems to us that there is a great differen between the seller of Notions and th

Haberdasher. For the notion-seller is not ouly an *habe-ihr-das-hur*, but also an *ich-habe-das-und* at all prices according to his notion of the ability of the customer to pay and to judge.

In America there are no "servants," but there are "helps." But there is a great difference between the social position of the American "help" and the English "servant." So the two words are not synonymous.

A "biscuit," is called in England, "soft bun." The "hub" of a wheel is called the "nose" of a wheel. A "stove-pipe" hat is called a "chimney pot" hat. An Englishman would not understand what is meant by "running" an institution. He would, however, understand what is meant by "managing its finances." In America institutions usually have no finances to manage, hence they are "run—in the round." The English "buggy" is the American "sulky." The "store" of America is "shop" in England. Americans "switch off" a train of cars; English "shunt it." An American gets "sick," but an Englishman is only "sick" at the stomach, otherwise he is "ill." "Go ahead" says an American; "All right" says an Englishman. "Backwoodsman," "buncombe," "mail," &c., are not in use in England.

LEARN TO SPEAK.

BY S. J. PARDEE.

It is a great accomplishment to be able to stand on one's legs and think. As truth is the dart that pricks men's consciences to noble action, and man's tongue the instrument that sends it to its destination, I wish to say a few words on the importance of being able to hurl this dart with power and conviction.

In every age of the world, great questions arise to be decided. Wealth and influence are brought to bear against truth and justice; vice and crime are brought face to face with virtue and morality; slavery and tyranny, with their clanking chains, are arrayed against liberty and independence; atheism and infidelity against Christianity and religion. It is through the human voice that truth and right are maintained, error and falsehood exposed, and every phase and vicissitude of human life moulded and modified. Whether science or art, the family or the nation, the church or the courts, politics or theology, its influence is felt in all.

We live in a highly enlightened age; an age of lightning express trains and trans-Atlantic cables; an age which paints without pencil or brush; in which education, invention and improvement are making progress by rapid strides; an age in which we hold converse with our fellow man in every department of life, in which the ability to stand before a living audience, and make our thoughts their thoughts, is an accomplishment possessed by the few. Yet this ability should be in the possession of every young man, and can be in his possession if he will take the trouble to acquire it.

"But," says some young man who has the opportunity for debate, but lacks the confidence to embrace it, "I do not intend to follow public speaking for a livelihood, and I could not learn to talk fluently if I tried ever so hard, hence your remarks cannot apply to me." Do not apply to you? Where under the canopy of heaven is there a man, that *is* a man, who should not learn to talk intelligently, logically and fluently?

Experience has shown that assiduous practice must precede perfection in any art. In speech, as in any other, it is "first the blade, then the ear, and after that the full corn in the ear." We receive one talent that we may make it five, and we receive five that we make them ten.

I can never forget the impression made on my mind a few years ago by a gentleman who had kept his one talent of speech hid away in a napkin. It was at a school meeting. The tax payers had assembled to transact some business pertaining to school affairs. The question was of a financial nature and particularly interesting

to this individual as he was the owner of a goodly amount of property in the district. It was very evident from the expression of his countenance that he did not approve of the measure, but instead of rising and protesting against it, and stating his reasons for the same, he kept his seat with a considerable degree of composure till his better nature gave way, then, when he could restrain himself no longer, he rose, and, with the fury of a madman, gave vent to his feelings in a fit of cursing and swearing.

Every intelligent man realizes the advantage of being able to express himself with ease and readiness, and to the point. Then why should the young men at our colleges (as some of them do) pursue so many branches of no great practical utility in every day life, and neglect one of so much importance? Any earnest student who wishes to go through college, and shirk the rhetorical and society exercises, let me kindly tap upon the shoulder and say,—Don't miss those exercises. What days of toil and evenings of patient study do you pursue till the midnight hour. The waning lamp is no romance to you, the fixed brow and feverish pulse no poetry; you are toiling reckless of health and of comfort. Yet when you come to the crisis of your fate, when you come to stand before the great public and are put to rise or fall in the world, you will find that your learning may be valuable to yourself on its own account, but of no good to others unless you have learned to communicate it.

Some there are who think that accomplishments in debate and oratory are the results of certain indescribable powers of genius and that the happy possessor of them is the product of one of nature's moments of enthusiasm. But this is not true. Abraham Lincoln understood that it took practice to make a good speaker when he used to go seven miles on foot to attend a debating society. Henry Clay understood this when he used to go out into the woods and talk to the stumps and trees. The spell that binds and paralyzes all the faculties is *fear*. Knowledge, reason and practice are the antidotes to fear. The sailor loses fear as fast as he acquires command of sails, and spars and steam; the frontiersman, when he has a perfect rifle and has acquired a sure aim. Voltaire says, "One of the chief misfortunes of honest people is that they are cowardly." However that may be, here and there a man from some fortunate direction of his mind, or favorable circumstances, breaks through the difficulties that keep down other men, and astonishes the world with his profound thought and eloquence. But do we not know that there are hundreds of others whose powers and acquirements are equal, who think as clearly and feel as deeply, but whose talents are buried in comparative obscurity? They think eloquently and feel that it is within them to express great thoughts, but who can never say with Sheridan, "It shall come out."

All great speakers were once bad speakers. At first they spoke with awkwardness and embarrassment. Five hours a day at the piano gives facility to the touch; six hours every day at painting gives command of the odious materials—oils, ochres, and brushes; it takes thousands of manipulations with tools to make the skillful mechanic; and it takes thousands of entries, and additions to make the expert and reliable accountant. So, if a man would be a successful orator, he must study the science of speech as he would the science of music. Grace, posture and force of manner are to be studied; the eye through which as a window the soul darts forth its light, must be trained to look at men and smile upon them, or pierce them; the mind must learn to grasp the fact from all the multiplicity of details, to know the fact, to stick to the fact, and translate this fact into plain, winsome speech; the voice must be cultured to accord with the sentiment. Then the orator, incarnated with truth, can stimulate or restrain, can inspire with hope or with fear, can argue down his adversary, and convince the multitude.

PROF. HUXLEY'S ARGUMENT.

A Review.

BY PRESIDENT SMITH.

In September, 1876, Prof. T. H. Huxley, of London, one of the most celebrated Zoologists of the present day, delivered a course of three lectures, in proof of the modern theory of development, in Chickering Hall, New York.

These lectures have been published and distributed throughout our entire country, and stand confessedly as the strongest presentation of the theory that has been made, the most conclusive argument that has been offered to uphold it.

In the last number of OUR WORK, we presented a synopsis of this argument, taken from the New York *Tribune*, against which no other objection can be offered than may be made against all briefs, viz.: that a theory may be expressed in concise statements, but an argument needs full statement to retain its entire strength.

To all of which we give a willing assent, and refer the reader to the New York *Tribune*, extra, or "Popular Science Monthly," November, December, and January, last, for full and revised reports of those lectures.

We have been careful to retain Mr. Huxley's own words, where it was possible, and never to depart from his plain and evident meaning. The statement of his argument in brief, is this:

I. THE THEORY OF EVOLUTION.

"There are two great factors in the process of Evolution: one of them is the tendency to vary, the existence of which may be proved by observation in all living forms; the other is the influence of surrounding conditions upon what I may call the parent form, and the variations which are thus evolved from it. The important point is the tendency to the production of variations; then, whether the variations which are produced shall survive and supplant the parent, or whether the parent form shall survive and supplant the variations, is a matter which depends entirely on surrounding conditions."

II. THE PROOF. Mr. Huxley's method of proof is inductive. He observes a number of individual facts, and, on the ground of analogy, he extends what is true of them to all others of the same class, and thus arrives at the general principles of the theory.

Testimonial proof is rejected, not as one would suppose on the ground of its impossibility, but because it is far less credible and weighty than circumstantial evidence. "Testimonial evidence is human testimony; circumstantial evidence is not human testimony." * * "It has constantly happened that even an accurate man has declared a thing has happened in this, that, or the other way, when a careful analysis of the circumstantial evidence has shown that it did not happen in that way, but in some other way." To which we may make answer that it has frequently happened, that circumstantial evidence has shown that a thing has happened in this, that, or some other way, when human testimony has shown that it did not happen in that way, but in some other way. One is not so apt to be deceived in the appearances of things themselves as he is in the marks of those things that remain.

Circumstantial evidence has certainly sent more innocent persons to the penitentiary and gallows, than testimonial. But this is not in the line of his proof. We name it, because we think Mr. Huxley has felt the weakness of his argument, and this is a vain attempt to strengthen it. Had Mr. Huxley said: "In the nature of the case human testimony is impossible; therefore we appeal to the circumstantial," he would have strengthened his argument. True, it would have been a flat denial of Moses' word; but that he gives, more courteously perhaps, but nevertheless without qualification.

Confining himself to the question, Mr. H. arranges the circumstantial evidence under three heads; 1st. That evidence which is indifferent to the theory of evolution; 2nd, That which is favorable to

it; and 3rd, That which may be said to be demonstrative of it.

Under the first head, as of the indifferent kind, he classes the following facts: 1. The animals of Egypt have undergone no appreciable change for 3,000 years; marine animals now inhabiting lake Erie, have not undergone any change in 30,000 years; and a vastly greater period must be allotted to other forms. Mr. Huxley answers all these facts by saying "there is no intrinsic necessity on the part of animal forms which once come into existence to undergo modification;" * * "modifications in different types of animal or vegetable life do not go on equally and evenly."

2. Beneath the *Permian*, no trace of lizard, or of any true reptile has been found. Mr. Huxley answers: "Here, however, we have to take into consideration that important fact so well insisted upon by Lyell and Darwin,—the imperfection of the geological record." He then adduces the fact that in the valley of the Connecticut are found untold thousands of tracks of *Brontozoum*, of fifty or sixty different kinds, and distributed over vast areas. "But up to this present time not a bone, not a fragment of any one of the great creatures which certainly made these impressions has been found; and the only skeleton which has been met with in all these deposits to the present day—though they have been carefully hunted over—is one fragmentary skeleton of one of the smaller forms. The probability is, that they have been dissolved away and absolutely lost."

Under the 2nd head, as of the favorable kind, but not demonstrative, Mr. Huxley presents the evidence to show that in the case of the two strikingly distinct groups of the present day, birds and reptiles, the gap between them is filled up more and more, as we go back in the order of time, until they become indistinguishable one from another. Also, many other well-marked distinctions, as those between the pig-tribe and the ruminants, &c., disappear altogether, or in part, in earlier stages of development. All this is evidence which ought to appear if the theory of development is true.

Under the 3rd head, as of the demonstrative kind Mr. Huxley presents very clearly the evidence to show that the modern horse has for its progenitors, the *Pliohippus*, the conformation of whose limbs presents some very slight deviations from the ordinary horse, and with shorter crown of the grinding teeth; the *Protohippus*, which represents the European three-toed horse; the *Miohippus*, having three toes and the rudiment of the fourth; the *Mesohippus*, which has three toes in front, and a large splint-like rudiment representing the little finger, and three toes behind. The radius and ulna are entire, the tibia and fibula distinct, and the teeth have short crowns; the *Orhippus*, which comes from the lower part of the *Eocene* formation, has four complete toes on front limb, three on hind limb, ulna and fibula well developed, and teeth of simple pattern. Beyond this the evidence ought to show that the Orohippus is derived from a five-toed progenitor. The foregoing is as fair a statement of the doctrine of Evolution, and the line of argument pursued by Mr. Huxley, as it is possible in our brief space to give. And we now enter upon our criticism of his argument, hoping to carry into its examination as fair and impartial a spirit as it is possible for us to exercise.

No one will deny that scientific men have an unqualified right to discover all the facts that may possibly be discovered and to draw all conclusions necessitated by those facts; but this right is not exclusively their own. It belongs to all; and must be exercised by all whom the truth has made free.

Again: A public teacher should limit his instruction to those things with which he has considerable familiarity, and should throw as few clubs as possible. For if he betray a great anxiety to overthrow any other doctrine which does not really stand in the way of his own, the honesty of his purpose may be justly suspicioned, and

the validity of his argument doubted. But, lest we shall anticipate, we enter our objections in order.

1. His proof is clearly insufficient. His argument may be formulated thus:

(1) Some animals change; Some animals do not change; Therefore there is a tendency in all animals to change.

(2) Some forms of life now widely distinct lose their differential qualities and are lost in a common form of life; the geological record is very imperfect; but, therefore, all forms of life have been developed from a single protoplasm.

2. Mr. Huxley's assumptions show the incompleteness of his argument. Take the case of scorpions. Since the Carboniferous period they have shown very little or no change. "But," says Mr. H. "no doubt, since the Carboniferous epoch, conditions have existed such as existed when the scorpions of that epoch flourished, in which they find themselves better off, more competent to deal with the difficulties in their way than any kind of variation from the scorpion type; and for that reason the scorpion has persisted, and has not been supplanted by any other form." This is the very point in question. Much later than the Carboniferous period the Orohippus has been developed into a horse, because of the tendency to change and the favoring circumstances. But in the case of the scorpion there has been no change because of the conditions favoring a persistence in form. Quite a convenient doctrine that, which has two factors mutually inclusive; so that upon the failure of one, the other is sure to prove true. All objects in nature are either red, or non-red. Therefore if we find the object not red, we predicate the fact, it is non-red. This is convincing but not satisfactory.

3. Mr. Huxley makes some damaging confessions.

(1) No lizards nor any true reptiles have been found below the Permian.

This makes a fatal break in the order of development; for there must be unbroken continuity.

(2) "At the present day mammals, birds and reptiles are perfectly well defined from each other. We know of no animal now living which in any sense is intermediate between the mammal and the bird, or between the bird and the reptile." But why is the process of development arrested? Are the conditions unfavorable? It is perfectly clear to us, that if these distinctions were once obliterated, they ought to continue so, as long as reptiles exist.

(3) The forms which fill up the gap between the bird and the reptile "do not occur in the exact order in which they ought to occur, if they really had formed steps in the progression from the reptile to the bird; that is to say, we find these forms in contemporaneous deposits, whereas the requirements of the demonstrative evidence of evolution demand that we should find the series of gradations between one group of animals and another in such order as they must have followed if they had constituted a succession of stages, in time, of the development of the form at which they ultimately arrive."

Now, putting the incompleteness of the geological record, to the above, may not evidence be hereafter discovered,—the existence in contemporaneous deposits of the different forms of the horse, so that all demonstrative evidence may be swept away and that only left which is indifferent or at most only favorable to the theory?

4. Mr. Huxley has attempted a Herculean task. Were it possible, he would have decapitated all theories antagonistic to the Darwinian, by cutting off the head of poor John Milton's poetical, fanciful theory.

He says: "I then proceeded to consider the second hypothesis, which I termed the Miltonic hypothesis, * * because it is stated in a clear unmistakable manner in his great poem. I pointed out to you that the evidence at our command as fully negatives that hypothesis as it did the preceding one. And I confess that I had too much respect for your intelligence

to think it necessary to add that that negation was equally strong and valid whatever the source from which that hypothesis might be derived, or whatever the authority by which it might be supported."

This is Mr. Huxley's *man of straw.* He builds it to suit himself, and demolishes it at his leisure. Now it is perfectly clear to an unprejudiced mind, that before all doctrine of creation in order should be set aside, it must be shown that they all contain a fatal error. The Bible record is one thing; John Milton's hypothesis is another thing. They are not even reconcilable, in all respects. And it is perfectly unfair to attempt the work upon which Mr. Huxley entered, in any such summary way. We follow this, with the Bible record, and some conclusions drawn therefrom, to show that Mr. Huxley comes nearer to teaching the doctrine of Moses, than perhaps he was aware of.

MOSAIC RECORD.

Genesis, Chap. I.

1. In the beginning, God created the heaven and the earth.

(FIRST DAY.)

2. And the earth was without form and void; and darkness was upon the face of the deep.

3. And God said, Let there be light; and there was light.

(SECOND DAY.)

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so.

(THIRD DAY.)

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

11. And God said, Let the earth bring forth grass, the herb yielding seed and the fruit-tree yielding fruit of his kind, whose seed is in itself, after his kind; and God saw that it was good.

(FOURTH DAY.)

14. And God said, Let there be light in the firmament of heaven, to divide the day from the night; and let them be f signs, and for seasons, and for days, a years.

(FIFTH DAY.)

20. And God said, Let the waters bri forth abundantly the moving creature th hath life, and fowl that may fly above t earth in the open firmament of heaven.

(SIXTH DAY.)

24. And God said, Let the earth bri forth the living creature after his kir cattle, and creeping things, and beast the earth after his kind: and it was so.

26. And God said, Let us make m in our image, after our likeness: and them have dominion over the fish of t sea, and over the fowls of the air, and ov the cattle, and over all the earth, and ov every creeping thing that creepeth up the earth.

This Mosaic account of creation teach

1st, That *God* was in the beginni *Science can not deny it;*

2nd, That God *created* the earth a all its beings. Science may deny; it h only mere speculation to offer instead;

3rd, That the matter out of which regular earth whose form and parts a phenomena are all obedient to order a law, was first "without form and voi Science teaches the same.

4th, That at first the superincumbe vapor enveloped the earth as a cloud, was afterwards divided and upheld fr the earth by the sustaining atmosphe Science is silent, or approves.

5th, That the next step in the work creation was the dividing the waters fr the land. Science agrees.

6th, That the first forms of life w those belonging to the vegetable kingdo Science says "Yes."

7th, That with or after the first pearing of vegetable forms of life, the s moon, and planets, were set apart " signs, and seasons, for days, and yea Science objects, but has no proof to o in opposition thereto.

8th, That forms of animal life follo those of vegetable life. Science affirn

9th, That marine animals were the first in order of existence. Science affirms.

10th, That fowl came in chronological order between sea and land animals. Prof. Huxley shows there is strong presumptive proof that birds are developed directly from serpents.

11th, That *man* was the last brought forth. Science teaches that man is the latest and highest development of the forms of life.

12th, That he is above the beasts of the field by reason of his divine endowments, and to him the sovereignty of the world has been given. Science again agrees, but at once enters the following objections: 1. The order of creation, as given by Moses, does not agree with the circumstantial evidence. I answer in its own words, "The geological records are very incomplete." 2. Again it objects: But Moses says "in six days;" Geology assigns more than a million of years for each day of Moses. Never mind. Geology is very young yet, and geologists are far from agreeing as to the age of the earth. When their theories have been subjected to the tests to which other generations will put them, when their judgment has reached maturity, and they will have had time for further observation and reflection it will then be time to consider whether Moses meant days, or aeons, twenty-four hours in each "evening and morning," or multiplied years.

The theory of Evolution is still in its infancy. Its theories are certainly crude, its facts not well connected, except in isolated instances and for limited periods, and its apostles are far from being in agreement as to all its postulates, or conclusions. There is, necessarily, no conflict between science and religion. They can never be anything else to each other than maid and mistress. And when science has had her eyes open as long as has religion, we shall see a little more modesty in her pretensions, and more strength in her arguments. I believe that the theory of the evolution of all forms of life from a single germ-cell (excepting man), to be consistent with the teaching of Genesis; and even that may be possible. But what of it? Is there no need of a Creator? Shall man be so absorbed in the study of the course over which he has already come that he shall fall upen the great events of the future without having made sufficient preparation to meet them? Let Science throw her brightest rays upon the past, and reveal whatever origin of man she may, Religion lifts the vail of the future, and reveals things yet to be to which the course of his life carries him, and for which the most careful preparation should be made. God *was*, and *is*, and *shall be;* and in the past, the present, and to come, his name may be read above, and in, and through, all things.

THE college professor, as a rule, is bound up in his specialty. He has but one side to him, and that is always turned toward the college. He has no side turned toward the world. He teaches within the walls what he has learned, and betrays no fructification of thought and life in production. Now, the difference in their influence upon a student between such a man as this and one who writes successfully, or investigates successfully in new fields must be, in the nature of things, very great. To the professor who has met the world's life in any way, and won a place in the world's thought and regard, and become an outside power and influence, the student turns as naturally for instruction and inspiration as a flower turns toward the sun. Even a single professor, in any academic institution, who shows by attractive production that his learning has really fructified his mind will have more influence in determining the college life, and that which goes out from it, than all the rest of the faculty put together. The students know that they are to meet and, if possible, to master life. There is not a bright one among them who does not know that his learning will avail him little if it does not give him practical power.

SPRING.

BY LOU GRIFFITH.

Come back, O Spring of Earth;
Come back, thou long-lost Spring,
We long for the light of love and mirth,
That airs of April bring.
We long for the soft Moss-rose,
For a fresh green on the leaves,
For the sunny bank where the Daffodil blows,
And the swallow in the eaves;
We are tired of the Winter's gloom,
Of the snow-flake cold and pale;
And we long for the Orchard's crown of bloom,
And the song of the Nightingale.

Come back, O Spring of youth,
Come back to the hoary head;
We long for the light of joy and truth,
And the hopes that are long since dead;
We long for the brooding wings,
Of those blue eternal skies,
That gilded the dullest and meanest things
With the glory of Paradise.
We are tired of the ceaseless beat
Of waves on a weary shore,
Of the clash of tongues and tramp of feet,
And the heart too dull to soar,
And we long (in vain) for the sunlight sweet,
That is lost forevermore.

Come back, O Spring of love;
Come back to the heart grown cold;
We long for the moon in the elm-tree grove,
And the Autumn's noon of gold;
We long for the evening's hours,
When the rooks had gone to rest,
And from Myrtle-scent of garden bowers,
We gazed at the crimson West.
We long for one hour to borrow
The heart of deep content,
The light of a time when all our sorrow,
Was an hour in absence spent;
We are tired of a loveless strife,
With toil, and sin, and care;
And we long for the light of a nobler life,
And the loving heart that's there.

Come back, O, Spring of Heaven,
Come back to a world forlorn,
We long for the twilight of earth's sad even
To melt in a golden morn;
We long for the mist to rise,
That hang o'er the good and true,
To see once more, through opening skies,
The eternal stainless blue,
And to walk by the palms of Paradise,
Where Heaven and Earth are new.
We are tired of the dreary gloom
Of earth and earthly things,
And we long for the soul's immortal bloom,
Where joy and love are her rich perfume,
And "Glory" the song she sings.

TWO CREEDS.

BY THOMAS F. DAY.

Two men stood in ancient Athens to preach. They were not contemporaries; more than four centuries lay between their lives. They were not of the same nation; one was a native Greek, the other was a foreigner and a Jew. They preached dissimilar creeds. Yet there are marks of resemblance in the men, and points of contact in their creeds. Both were philosophers and enthusiasts. Both lived in times of transition and turned the currents of thought into new channels. Both were impelled by the consciousness of a divine mission, and devoted their lives to the work of spreading their convictions,—and both at last fell victims to the malice of organized and relentless foes.

Their systems, as they are held to-day, run side by side, dividing the opinions of modern thinkers; and albeit now and then some speculative philosopher rubs the two together to show their antagonism, he only proves by their striking fire the existence of a deeper harmony between them,—neither being able to destroy the other. While we examine their ideas, let us in thought leave the two men, though separated by so many centuries of time, standing together in person, as they did in holy aims and just endeavors: Socrates, the father of philosophhy,—Paul, the apostle and expounder of Christian faith. The great fact which confronted both these men, and which constitutes in truth the ground-fact of their systems, is this: that man has an animal nature as well as spiritual, and that these have not their tastes in common. According to Plato, Socrates represents the strife between these contending forces in man's dual nature, under the beautiful figure of a charioteer and horses. "One horse is erect and finely molded, and is driven by word of command only; the other, uncouth and shaggy and deaf, is scarcely obedient to whip and spur together." The right of ascendency belongs to the spirtual part, because to it belong all high hopes and aspirations; but it is useless to address motives of philosophy to the flesh; in his moral precepts, therefore, Socrates insists that passion must be subdued by the royal might of *will*. But he saw that men perversely obeyed their passions and gave no heed to the higher wants of the soul. To overcome this strange infatuation, and restore the spirit of man to its rightful throne, was the aim of his moral teachings.

In his theory of ethics, vice is regarded as a species of madness, and the natural fruit of ignorance. Men act wickedly because they are ignorant of the fixed

connection between well-doing and their highest good. Hence the remedy for this is to show men clearly the nature of the holy, just and true, and thus to lead them by paths of wisdom up to virtue. Knowledge, as leading to self-control, is the corrective of vice. Wisdom is sanity and moral health. He who aspires after wisdom, who holds it above earthly price and better even than life, is rightly named a philosopher. Him the gods love; and when he leaves the world, they will admit him to their pure abodes, where his soul shall feed on truth and beauty in their essence.

In order that men might acquire wisdom, Socrates' first step was to turn their gaze in upon themselves. "Know thyself," was the text of all his exhortations; "in your own being God's moral laws are written, and your own acts are their interpreters." Yet with all this he declared that no mortal can be wholly freed from the power of evil while in the present life: moral growth was a process of always *becoming*, but never *being*, good.

Thus we see that Socrates' remedy for sin was self-reformation. Man was to be his own Redeemer; he was himself to heal the moral hurts of his soul. He could lift himself out of vice by an intellectual reaction, by self-contemplation, by will-power, by bringing the soul into harmony with the divine principles of holiness and truth. In the whole scheme there was not the slightest hint of divine assistance to reinforce the struggling soul; for, while Socrates' idea of God approached the simple and awful majesty of Israel's Jehovah, he did not think of Him as a God who would bow Himself to man's infirmity; as a sympathetic Father who is ready at the faintest cry of a lost and tempted child, to reach forth His hand and rescue him from the clutch of sin. He often prayed, it is true; but the good of his prayers seemed to consist rather in the reflex influence of his own yearnings upon his spirit, than in a conscious reception of power from above. His creed is intellectual and grand, the noblest effort of human reason to restore the sin-broken link between man's capabilities and the exalted life to which they point. It is a rich mosaic of pure sentiments and lofty motives, of subtle arguments which often prove too little or too much, of hints and half-truths and shrewd conjectures,—and over it plays the phospherescent, cold light of reason. It lacks warmth and vitality. Socrates himself despaired of influencing men to accept it. There is no deep self-denying love in it. Virtue, even in the philosopher, is in danger of becoming self-complacent, and with the multitude it is apt to take on the appearance of the hardest service for a wage. Yet Socrates climbed very high upon the ladder which himself had reared. Unquestionably the greatest and purest of heathen moralists, his life and teachings furnish a complete expression of the longings of the human soul after immortality, redemption, God.

Though he strove toward a positive end, his ethical theories produced only negative results. Indeed we might almost say that the entire work of Socrates was a "scheme of indirections;" for, on the one hand, while he had little faith in any attempt to question Nature concerning her mysteries, it is in their application to Natural Science that some of his views have in modern times wrought such positive and powerful results; on the other hand, the system of ethics, upon which he spent his life, was a vain endeavor to meet man's moral needs, and answer the question, "how shall he be just before God?" Though he failed, we yet may say, in looking back upon his work, that he succeeded better than he knew; for undesignedly, by his ethical doctrines he afforded Paul the needed premises to his argument, viz.: the impotence of unaided reason, and the impotence of will.

But why did Socrates fail to work out the problem of human life and destiny? Because, the chief factor necessary to its solution was wanting. The great unknown term was God; the only two given terms were man and nature; and there

as still required a third term, in order o find the fourth, as well as to give def- ite values to the other two. Again, he iled to define accurately the abstract oral qualities, because there was no sub- ct of which they could with truth be redicated. He spoke of the good, when here was none that did good; of the true, hen truth was either hid beneath a ask of seeming, or was only half re- ealed; of the beautiful, when both man nd nature were deformed by the gaunt gliness of sin.

In a negative sense, then, Socrates pre- ared the way for Paul. And, during e four centuries which intervened, the ay was still more fully prepared by the ilure on the part of those who came af- r the great Athenian, to preserve in eir integrity the principles even of his ble though defective system. After s death philosophy took divergent paths; cademicians and Peripatetics, Stoics and picureans, divided the glory of human eculation. The tower which reason had riven to upraise to heaven was left un- ished, owing to the confusion of tongues its philosophers.

When the fruit of those centuries of lure had become thoroughly ripe, Paul od upon Mars' Hill to publish the new th. No one could have been found tter fitted to carry wisdom to the eeks, than this paradoxical Paul, this wish cosmopolite. He was acquainted th their philosophy and appreciated its ty tone. He honored their blind devo- n to their gods, and in a peculiar sense t himself their "debtor," to proclaim to em the mystery of faith. He supplied them the knowledge of the missing tor which their philosophy had failed discover,—which came out from God, d which not only revealed the "Un- own God" and brought Him near, but o put definite values upon man and ure. This factor was both God and n; for, in order to unfold the nature God, it must itself of necessity be con- ned in the God-head; and, in order to ke God known to man, it must come under the laws and limitations of human- ity. Wisdom (which Socrates predicted would be most lovely if it should come to earth in mortal shape) became incarnate, and its name was "The Logos of God." Moral predicates had now found a fitting subject: the abstractions of philosophers were realized and embodied in Him who is the essentially good, the subjectively true, the transcendently beautiful.

Now that the problem is solved, we shall find important changes in the facts and theories of the moral life. Paul does not try to conceal his disapproval of Socrates' proposed remedy for sin. Moral evil is more than madness; it is distortion, disease, death. The remedy is indeed wisdom, but not the "wisdom of the Greeks,"—not an abstract essence on which the intellectual man must feed, but wisdom as a personal power, quickening and healing the soul. Man has no standing-ground on which to base his efforts at self-reformation. No virtue is possible to him until the perfect experimental life of the historic Christ becomes his by spiritual union with the omnipresent Christ. In order to moral growth and development, therefore, Paul does not, like Socrates, say: "Know thyself," but he exhorts men to reach out after "the excellency of the knowledge of Christ;" for in Christ not only is God manifested, but in Him also is seen the true prototype of regenerate humanity. And instead of the philosophic abstraction of *becoming* yet never *being*, Paul's idea is, that man is placed at once on a plane where virtue is possible, and from that he grows up "unto the measure of the stature of the fullness of Christ."

There are traces of a struggle in Paul's system,—for man is still a duality; he portrays it under the bold figure of a man striving with a man. But then, Paul emphasizes not so much the struggle as the victory; while it is a warfare, it is also in a glorious sense a rest from war; in the peculiar language of this new creed, it is a "fight of faith." Man is no longer left alone, to wage an unequal war with

evil, depending solely on his will,—but above, beneath, around him are eternal forces, which result from God's intimate personal touch upon the world of spirit, and which in this "fight of faith" are his to wield against his enemies. The work of his will now is not to attempt to conquer in his own might, but to yield himself to the divine might, which will bring him out of sin. Yet this creed, dwelling so much on the faith-element, and making that the central duty of the moral life, does not lead to indolent repose. The language of aspiration is nowhere more intense and lofty, than in the writings of its foremost apostle. Hear how he craves for a daily dying of his old self that he may the more nobly live, and say if he does not aspire.

Thus do these two creeds correlate each other. On the one side are eager questionings,—on the other, assuring replies. The aspirations of the one are endorsed and multiplied by the other. Whatever of truth the one contains, the other recognizes and confirms. Upon the settings of the Mosaic falls from above a divinely warm and radiant light. Moreover, the failure of the one was a necessary step to the reception of the other. This was the divine plan, and the divine plan was accomplished. Reason was not to be crushed, but trained into humility, and prepared to encounter safely the greater mysteries, and discharge the greater trusts, that will employ its powers hereafter. And now that man, led astray by reason, finds that he is lost, and looks up with a wistful, despairing eye toward heaven, Faith, the sweet-voiced child that clings to its Father's hand and knows his will, has come to lead him back to God.

A MAN made a bet that he could ride a flywheel in a sawmill, and as his widow paid the bet, a few days ago, she reluctantly remarked, "William was a kind and affectionate husband, but he did not know much about flywheels."

THE SIEGE OF MAGDEBERG.

(From the German of Gustavus Neritz

BY E. A. DEVORE, A. B.

"Lead Us Not Into Temptation."

Mrs. Kuhuert's secret hope that th strong hatred of her husband would cea with Ampach's sudden death had n been fulfilled.

Almost stinted to the little crum which his family, themselves starving, co veyed secretly to him, the imprisone cooper sat within his four naked wall Three days before the capture of th city, his jailor approached him with un sual friendliness in look and voice.

"I pity you poor Kuhuert," he begai "that, like a hungry siskin, you mu always whistle inside your cage. Hithe to, you have been known and considere a righteous man: but suddenly you hav become a traitor, as they falsely reporte I believe you have not the power, muc less the will, for such a deed. Ho could you lead the enemy into the cit through the underground passage throug which you have passed only once an that too with your face coverered! Is th not so?"

The jailor here looked at his prisone with cunning inquiring mien; but he r ceived the not very friendly reply, "Spar your breath! The snare was too clums even for a blockhead."

Suddenly becoming earnest he aga said, "You are right. If I desire you be frank, I myself must be so first. Co fidence begets confidence. So listen the By degrees, we see that our opposition the mighty Tilla is in vain. The ci will be his and woe then to us, to o wives, and to our children.

Better indeed that we should let hi in amacibly. Of course we wish t Archbishop, the patricians, and the ri to know nothing of this; because they not yet suffer any need, and would l most with the change of governme Nevertheless it makes no difference

ne whether the minister with the crosier, who rules over us, is called John or Conrade. It can tend only to the advantage of the good town and its inhabitants, that we should seek to bring it, in a friendly way, into the possession of the enemy. Surely they will afterward thank us for it. But you, Kuhuert, should aid us in our undertaking."

"I?",—asked Kuhuert passionately.

"Yes you!" continued the jailor—"you would not be compelled to growl here, if you did not know the underground passage to the town. To-night I will give you your liberty and a hundred gold-florins, if you will go with us through the secret passage to the enemy, to receive from him a tolerable capitulation for the town, and then to surrender it to him."

Kuhuert interrupted, "And what security do you give me that your proposal is no snare for me?"

"Do you see this full purse? It contains thirty gold gilders as a part payment for you. When I come this evening to set you free, I will reach you a dagger, which you can plunge into my heart in a moment, should you in any respect catch me in a falsehood!"

"And what will become of my wife and my children, if I go over to the enemy?"—asked Mr. Kuhuert sharply.

"Believe me"—spoke the jailor confidentially—"the Imperialists have in our own a greater faction than a person would think and they pledge you that no injury shall befall your family, even if it come to the worst. As the house of Rahab in the destruction of Jericho, so so shall your house receive a protecting sign."

Kuhuert was silent and stared at the ground.

"Now, do you agree to it?", spoke the tempter."

"No," answered Kuhuert firmly.

"How? Are you out of your senses? I swear to you, by all that is holy that my proposal is sincere."

"A traitor asks that one should believe his oath!" cried Kuhuert bitterly laughing. "You desire to betray either me or our town. Take yourself away from me Satan!"

The jailor bit his lips. "Do you desire to starve here by degrees"—he asked sarcastically—"to leave your wife and children to pine away in need? Have the rulers of Magdeburg deserved from you, that you should have respect for them? Are you not constrained to care for your liberty and preservation, that you thus neglect it? Do you feel no love for your family and for the starving inhabitants of the besieged town of whom you could become a welcome savior?"

"Oh!" answered Kuhuert, "I here have learned well what woe hunger causes. This is shown by these fleshless arms, which I have gnawed many a time with the true fury of a tiger, and whose blood I, perishing with thirst, have sucked out. And my poor wife, my dear children! Ah! how long it has been since I have seen you! My lame son, Sigismund, dove with the blessing—bringing olive branch, you who have brought to me daily the little crumbs for which you had pinched yourself—how ardently does my soul long for you, and for you Maria, Joseph, and Elizabeth! I think of you when the long night with its leaden wings comes into my prison and when the young day steals in through the iron bars." Here poor Kuhuert wept bitterly.

"Now," spoke the jailor with quiet triumph, "you can change it all, if you agree to my proposition."

Kuhuert drew his clasped hands tight against his high heaving breast. A severe contest began within him. He cast one look at the tempter and another at the blackened ceiling as if he hoped to find a helper there.

"Give me your hand upon it," urged the jailor.

After a long pause Kuhuert said: "No! eat none of a traitor's carrion. My fair name never shall be attached to the pillory, and may I be a corpse rather than be a Judas."

"Rather a blockhead," began the jailor looking grim.

"Away from me, tempter!" now cried Kuhuert raising his clenched fists. "Already do I see the horses feet piercing your shoes and the buck's horns pressing out of your bristly hair. Away Satan!" When the terrified jailor had fled from the prison as from before angry archangel Michael, Kuhuert, who had come to himself again, completely exhausted, said, "More tempting to me than the miserable gold would have been the sight of a well-filled plate—of my dear wife and children. Therefore thanks be to thee, O Lord, that thou didst not suffer the temptation to become too great for me."

[TO BE CONTINUED.]

LESSONS IN ZOOLOGY.

BY PROF. D. J. EVANS.

In this lesson we shall write concerning moths, confining ourselves to the kinds known as canker worm and silk worm.

Some time ago we mentioned the metamorphosis of certain insects. It will be remembered that butterflies and moths have three stages of existence, viz.: the larva, the pupa, and the imago, or perfect state.

In the larva state the insect is a worm, and is very voracious. At the close of this it forms a covering called a cocoon, in which it remains inactive, differing in form both from the larva state and from the perfect state. In course of time it bursts this covering and comes forth a perfect insect.

Moths and butterflies differ in two respects; first, in the shape of their feelers, and, second, in the position of their wings while at rest. The feelers of butterflies are club-like, of the moths plume-like. The wings of the butterfly at rest, meet in a vertical position over the back; of the moth at rest, are expanded horizontally.

The canker worms are so well known that we need not say where they may be seen. But a history of their life and development will be of use to those who would save their fruit trees from the depredations of the insects. The moth of the canker worm is a nocturnal insect. The female is wingless, but the male has large silky wings with an expanse of over one inch. The color of the wings is ashy with a white spot near the edge of the outer wings, and indistinct white stripes crossing them. They are abundant from April till November, and during a mild winter they may be seen in every month in the year.

In the early part of May, in this latitude, when apple-tree leaves are beginning to spread, the females lay their eggs, from 60 to 100 in number, and fasten them with a glue to the twigs. In a few days, according to the temperature of the weather, the eggs hatch. The young worm penetrates the young leaf and in a few days its work can be seen. When about two or three weeks old the worms are very voracious, and many a farmer knows to his sorrow what they can do toward destroying trees. About the middle of May, in the early part of a clear day they descend to the ground. This they do by means of threads whose substance they secrete. In the evening they again ascend by means of the same thread. We have seen no statement which would give the reason for this, but it is our opinion that they descend in the day and ascend at night to avoid the heat of the sun. Their ascent is a slow process. They gain by each movement only the distance between the fore and hind pair of legs proper. They grasp the thread with the first pair, then double their bodies so that the hind pair of true legs grasps above the first pair. Then they straighten the body and grasp still higher with the first pair, and so on by doubling up and straightening they reach the twig to which the thread is fastened.

About four weeks after hatching they descend to the ground and burrow down from three to six inches, according to the nature of the soil, and form a cavity where they pass the pupa state. In this condition,

unless the winter is very mild they remain till early Spring. When they are through the pupa state, they leave the ground and ascend the trees. They pair, and the female after laying its eggs dies. It is probable that the males die after copulation. The female being wingless seldom wanders beyond the tree nearest its winter abode. And the worm after descending in June seldom passes beyond the expanse of its own tree. So that, luckily, their depredations are much less extensive than they would have been otherwise. From what has been said of their habit, we may learn much regarding what can be done to prevent their ravages. The female climbs the trunk of the tree on which it will lay its eggs. So if the trunk is then smeared with some viscid substance, like tar, the insect's ascent may be prevented. As they rise from the ground in November till May in mild winters, it will be necessary to smear the tree almost daily during that time. While the worms are eating the leaves, a little quick-lime sprinkled over the leaves while they are damp with dew or rain, will destroy the worms and will not injure the leaves if the limbs are not sprinkled too thick. After they have descended to the ground for metamorphism, an efficient manner of destroying them is turning swine into the orchard and scatter grain around the roots of the trees so that the animals may be induced to root among the insects, and to destroy them by eating and tramping upon them.

The silk worm:—There are several moths whose larvae are called silk worms, but the one from which the most and best silk is made is a species of Chinese origin, and is called *Bombyx mori*. The moth is of a yellowish color, and is about one inch long, and two inches across the wings. The male is active, and flies around day and night. The eggs of this moth are of the size of a mustard seed, and are hatched in a few days after they are laid. The female's mission is to lay eggs. This done, she dies. The young worm moults its covering four times. The first in four days after being hatched, the second in eight days, the third in twelve or thirteen, the fourth in twenty-two or twenty-three days. It is very voracious growing, from the time it is hatched until after the fourth moulting, from 100 gs. to 9,500; or as if an infant weighing at birth 10lbs should, at maturity, weigh 950 pounds. They grow in length from 1 line to 40 lines, or as if an infant two feet long should grow to be eighty feet tall at maturity.

After the fourth moult the worm begins to spin its cocoon, the material of which is the silk of commerce.

Near the mouth of the silkworm are two sack-like glands which open into a duct. The duct from each gland meets the other and the two form an orifice. The gland secretes a yellowish liquid which on being exposed to the air solidifies. So every fiber of silk is made of two strands, one from each duct.

When the worm is ready to enter the chrysalis state, it begins to spin its cocoon from this material. The outer coating of the cocoon is a loose net-like covering well cemented to ward off the rain. Within this is the cocoon proper. It is of the shape of a pigeon's egg, woven and cemented with a waxy material all around, except at the apex where the pupa is, and where in due time it will make its exit. In the wild state the moth comes out from the cocoon during the month of June. But in silk manufactories it emerges at any season if properly fed. The food of the worm is the leaves of the mulberry tree.

To obtain the silk the cocoon is heated until the waxy substance between the silk-filaments melts, and the cocoon is unwound. If, for heating it the cocoon be thrown into hot water the pupa dies. But by heating in a temperature of 150° to 200° over steam its life is preserved. The manufacture of silk undoubtedly originated in China. Chinese historians claim that it was woven by one of their queens 2,600 years before the Christian era.

TIME cannot render valid an act void in its origin.

FLORIDA AS IT WILL BE.

BY C. M. HIGGINS.

The future of Florida is unfolding as brilliantly as the first rose of Spring, and instead of being called "The Land of Flowers" from her ever-blooming wild vegetation, she will ere long deservedly merit the name from her cultivated tropical luxuriance. Although the past winter was a severe one, yet wild flowers could be found in the woods at any time, and for nine months of the year all nature is in her freshest dress. Held back in her march towards civilization by what no other State has encountered, she has dropped behind all the rest of the Southern States, and has only begun a thoroughly forward movement in the race for wealth and influence within a few years. Her progress within the last five years has been amazing, and the next five will show a still more rapid growth.

A few years ago the Eastern section of Florida was a wild, almost uninhabited country, populated with the shiftless poor white element of the South, with wild animals and alligators. To-day there is a thrifty population throughout the Eastern, middle and Western parts of the State. Jacksonville, which thirty years ago had but three houses, boasts of her 15,000 inhabitants and the finest hotels South of the Potomac. The upper St. Johns river which thirty years ago had but five buildings, and those government forts, now has between Palatka and Enterprise twenty-one post-offices on the river, and post routes all over the country. The St. Johns river from the mouth to Enterprise, a distance of near two hundred and fifty miles is dotted with settlements. The heavy timbered banks are showing the heavy hand of the hardy sons of the North, and it will not be long before the Eastern bank of the St. Johns will be literally lined with orange groves and winter residences of the wealthy of the North and West. People coming to Florida for the first time think the St. John's river country is a wilderness from scarcity o dwellings along its banks, but when the go into the country back from the rive they see a different state of affairs. I every country the lands easiest to cultivat are taken first, and the richer and conse quently heavy timbered lands are take last. So it is with Florida. The pin lands are very easy to cultivate, while i costs from $25 to $100 per acre to bu the hammock lands on the river, an about $25 an acre to cut and burn th timber. As a consequence the river not so thickly settled as it would othe wise be.

Immigration is the greatest help t building up a State, and it is immigratio within the past five years that has brough Florida so prominetly before the publi Emigration from the North to the West ha to a great extent ceased, and the attentio of emigrants is being drawn in anothe direction. That direction is the Soutl and Florida is getting the flower of th emigration. The whole country has su fered in the past three years from co mercial disaster, but such disaster has ha very little effect upon the tide of en grants pouring into Florida. Flori suffered more from the late campaig than from anything else of late yea The people of the North were made believe that the Southern people were awful set, and that social ostracism wou be used on any one who would settle the Southern States. While I will r deny the truth of the statement as gards the other Southern States, I v say from my own positive knowledge, t social ostracism in East Florida is d dedly played out. The Northerners getting so thick through this section t we make our own society, and the Sou erners are beginning to say of us that walk around with our noses stuck up will not speak to them. They are be ning to feel our power. Florida has an excellent Governor, and the Un States has an excellent President, and two together will inspire confidence in future of this State, and in the emig

as to the perfect safety of coming to this State to live. This confidence of future prospects and of security will be the means of bringing thousands to this State who would otherwise have staid away from doubt.

Florida will be before many years a strong influential State. Situated as she is, the most Southern of the Southern States, and being settled up by a good class of Northern people, she will exert a powerful influence upon the neighboring Southern States generally. The North and South have an infinite amount of misunderstanding about each other, and it will be one of the good works of Florida to correct the ill feeling between the sections and cause all to feel proud of being together under the same government and the same flag.

The resources of Florida are almost boundless. The Western and middle portions of the State are splendid sections for general farming. Cotton, sugar, cane, tobacco, corn, oats, garden vegetables for the New York market are cultivated with great profit. The Eastern and Southern portions are being rapidly taken up for fruit raising, of which oranges lead all the other fruits. Beside the orange are grown the lemon, citron, lime, guava, date, peach, plum, fig, olive, banana, and numerous other fruits of which I am not acquainted. In the Southern part of the Peninsula everything known to the Tropics will thrive luxuriantly. Strawberries are exceedingly profitable. They ripen from Christmas to June, and for a greater part of the time sell at $1.00 per quart. With such varied and extensive resources, and with the energetic class of settlers pouring in, I look forward to the near future when Florida will be the foremost Southern State, and one of the richest in the Union. The mere fact that Florida is a Southern State, has done much to keep settlers from locating here, but all apprehension of Ku Kluxism is now happily dispelled. Florida will be from now to ages yet to come the great haven of health for the invalid, a great factor in the reconciliation between the North and South, a rich influential Southern State, a great agricultural State, a great horticultural State, a great State full of great winter resorts, and finally a great State in every sense of the word. This is the land of my adoption, this is the land I love, this is the land where I expect to "sit under my own vine and fig tree," and enjoy life until the Master calls me to a lovlier land.

Welaka, Fla.

A BAPTIST BROTHER

Gives His Opinion About Presbyterians.

A lady correspondent of the New York *Independent* gives a sketch of a sermon she heard in Georgia nearly a half century ago, from which we give an extract:

The preacher was apparently about fifty years of age, large, muscular, and well-proportioned. On entering the pulpit he took off his coat and hung it on a nail behind him, then opened his collar and wristbands, and wiped the perspiration from his face, neck and hands. He was clad in striped cotton homespun, and his shirt was of the same material. He had traveled several miles that morning, and seemed almost overcome by the heat. But the brethren sang a couple of hymns while he was fanning and cooling off, and when he rose he looked comfortable and good natured.

He had preached there once or twice before, but to most of the audience he was a stranger. Hence, he thought it necessary to announce himself, which he did as "Old Club Ax Davis, from Scriven County, a Half-Hard and Half Soft-Shell Baptist.

"I have given myself that name," said he, "because I believe the Lord elected me from all eternity, to go ahead in the backwoods and grub out a path and blaze the way for other men to follow. After the thickest of it is cut away, a good, warm Methodist brother will come along and take my trail and make things a little smoother and a good deal noisier. And

after all the underbrush is cleared out, and the owls and wolves are skeered back, and rattlesnakes is killed off, a Presbyterian brother, in black broadcloth and white cravat, will come along and cry for decency and order. And they'll both do good in their spere. I don't despise a larnt man, even when he don't dress and think as I do. You couldn't pay me enough to wear broadcloth, summer nor winter, and you couldn't pay a Presbyterian brother enough to do without it in dog-days.

"God didn't make us all alike, my brethren; but every man has his own spere. When God has a place to fill, He makes a man and puts him in it. When He wanted General Jackson, He made him and set him to fightin' Injuns and the English; when he wanted George Whitefield, He made him for to blow the gospel trumpet as no other man ever blowed it; and when He wanted Old Club Ax Davis, He made him, and set him to grubbin' in the backwooks.

"But my shell isn't so hard but I can see good pints in everybody; and as for the Presbyterians, they are a long way ahead of us Baptists and Methodist in some things. They raise their children better than anybody on the face of the earth. Only a few days ago a Methodist class-leader said to me: 'Brother Club Ax, I was born a Methodist, I was raised a Methodist, and by the grace of God I hope to die a Methodist; but, thank God, Iv'e got a good Presbyterian wife to raise my children.' And I believe, my brethren, if the Lord should open the way for me to marry again, I'd try my best to find a Presbyterian woman, and run my chances of breakin' her into the saving doctrines of feet-washin' and immersion afterwards. * * * * *

"It ain't three weeks since I was out a cattle huntin' for two of my yearlin's had strayed off; and I stopped in at old brother Harker's on Mud Creek, and took dinner. He's a deacon in the Presbyterian church over thar. Well, as true as I stand here, brethren, sister Harker had her little gal a standing right before her, with toes just even with the crack on the floor, and her hands was a hangin' down by her side, and her mouth turned up like a chicken when it drinks, and she was a puttin' this question to her out o' that Catechism;

" 'What are the benefits which in this life do either accompauy or flow from justification, adoption and sanctification?'

"Now the question itself was enough to break the child down. But when she had to begin and say that question all over (for that's the way it was in the book) and then hitch the answer to it, and which all put together made this:

"' Benefits which in this life do either accompany or overflow from jurisdiction adoption and sanctification are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and preservance therein to the end.'

"I thought the child was the greatest wonder I'd ever seen in all my life. She stuck it right through, too, without balkin' or missin' the first word. And she spoke so sweet, and she looked so like a little angel that before I knowed it the tears was a runnin' down my cheek as big as a buck-shot. I've seen the day when I could have mauled and split a thousand rails quicker and easier than I could larnt that thing and said it over like she did.

"Now, my brethren; that child didn't understand or know the meanin' of one word o' that. It put me up to all I knew to take it in myself. But just look that Presbyterian young un' grow up and every word of that Catechism will come back to her, and her character will stiffen up under it, and she'll have the backbone of the matter in her for life.

"Now, I can't put things into the children that way. Nothin' don't stay somehow. Its like drivin a nail into a log.

'Then we don't pray in our families like they do. I know their prayers are mighty long, and they pray all over creation, but after all, it's the right

way. Its better than prayin' too little.

"Now, my father and my mother were good Baptists, and raised their children to be honest and industrious; but I never heard one of them pray in my life, and I was 'most a grown man before I ever prayed a prayer myself, and it was in this wise:

"There was a big meetin' over in Elbert county, and I knowed a pretty gal over thar that I wanted to go and see. So I borrowed a little Jersey wagon—that was a stylish thing in them days—and went over to her house and stayed all night, and engaged her to ride to meetin' with me the next day, which was Sunday.

"We went and had a glorious time—and I may as well say right here that she was afterwards my wife—but a-comin' home I met with a powerful accident, that I never got over to this day. As I was a-comin' down a steep hill, some part of the gearin' give way and let me and the wagon on my cretur's heels; and, bein' young and skeery and not much used to wheels, she wriggled and kicked and tore from one side of the road to the other. till I was pitched head foremost as much as ten feet in a gully, and it's a miracle of mercy that my neck wasn't broken on the spot.

"Expectin' to be killed every minute, I thought I ought to ask the Lord for mercy. But, as I had never prayed in all my life, I couldn't think of the first thing to say, but the blessin' my father used to say before eatin' when we had company, and which was this: 'Lord, make us thankful for what we are about to receive.'

"Now, my brethren, do you 'spose any Presbyterian-raised boy was ever put to such a strait as that for a prayer? No. He would have prayed for himself and gone after the Jews and the heathens, whilst I was a huntin' and a-gitten off that blessin'."

A WESTERN paper asks people who think folks do not read the advertisements to offer to give away a cord of wood.

OUR WORK.

A Christian Educational Monthly.

D. J. EVANS and T. C. SMITH, Editors.

Prof. B. F. McHENRY and Rev J. J. SUMMERBELL, Associate Editors.

EDITORIAL NOTES.

AN OPEN LETTER TO THE PATRONS OF OUR WORK.—With this number Volume I is complete. It has been through much tribulation that its various editors and publishers have carried it through to the completion of the volume. Much credit is due to Prof. L. F. Watson for the determination with which he started the publication, the enterprise he manifested in increasing its subscription list, and to Mrs. Drue P. Watson for the zeal and ability which she put into its editorial management. But the volume is before the reader; the thoughts have all been penned, bound in the book, and can not be changed; the volume is now closed. Such as it has been, has been brought about by several producing causes. Have you seen imperfections in it? Then remember that other and constant labor has been performed by every one connected with its editorial management. Have there been glaring and provoking typographical errors? Then remember that the type which interpreted the written page was set up many miles from our editorial sanctum, and we had to depend in proof-reading upon the kind offices of others whose work prevented them from doing this as we should have been prompted to do it by our love for the work. Have articles of rare worth made their appearance in these pages? Then remember that pens wise, witty, and ready, have been moving to supply the thoughts of them. But the time for which the present editors undertook the management of the magazine, expires with this month, and they beg to say to all, and every one, adieu.

MOODY.—As Moody is gaining hundreds of souls and leading them to Christ by preaching the blood of Christ, and Rev. Joseph Cook, in the same city, is swaying a powerful influence for God and is leading the best intellect of the city to the knowledge of the truth, Prof. Morse, like a barking cur, is expending his breath in trying to demonstrate Copernicusly, to a choice few, the great theory of evolution. We have previously expressed our views of evolution. Prof. Morse can prove nothing further than that there is a great resemblance between different species of animals. It would be better for him and others who so severely criticise Mr. Moody, to spend more of their energy in studying the cause of the influence which Moody has, and search daily to see if these things are so. Prof. Morse can with great benefit to himself examine the facts of the present day and find out from them how true the Word of God may be. The facts taught by fossils are few. And arguments presented by them are ambiguous. But Moody's revival is a daily fact. Is a living fact, a terrible fact. If he learn from the past that probably God's word is not true, let him seek for the same conclusion at the door of his own house. Moody preaches God's word. And from all indications God's approval of his efforts is very palpable. We notice that by many who profess to be the followers of Christ, Moody is looked upon as a great organizer and a great power. But because he is "orthodox," and refused to preach in a Unitarian Church he is, of course, not an instrument in the hand of God, and his work is not a manifestation of God's approval of the truth that he preaches. Were we "orthodox" we would smile at the champing of people who can not appreciate it. If no other evidences were given that the doctrine which Moody preaches is the true doctrine, we would be inclined to accept it since by its preaching so many thousands are converted. Evolutionists, Universalists, and Unitarians would do well if they should pray for the zeal, spirit, and the truth which Moody possesses. They would feel better and the world would be saved in less time than by the process which they have begun. E.

THE EARTH AND THE SUN.—One of the arguments urged as irrefutable, by the opposers of the Bible, against the Mosaic account of the creation, was that the Sun is the center around which the Earth revolves and it is the attraction of the Sun that keeps the Earth in its place. Hence it was necessary that the sun should have been created first, and not on the fourth day of the Earth's existence as declared in the Bible. But now these very opposers adopt a theory which makes it not only possible, but inevitable, that the Earth had its present form before the Sun assumed its present sphere. The nebular hypothesis of cosmogony claims that the Sun and the planets were once one mass occupying more space than is now within Neptune's orbit. Then the mass contracted, and in contracting, abandoned at different times, a part of its edge. These parts, for a time, would exist as rings around the original mass, and finally contracted into a planet. Thus the Earth would exist as a ring, at least, before the Sun became what it now is. It may be that before long Moses will be vindicated. We would rather trust to Moses than to these theorists. E.

CHANNING.—For over two years we have devoted much of our leisure time to the study of the life and works of Channing. In Channing's life we find nothing of importance to avoid, and a great deal yea, nearly everything to imitate. As to his style of writing, we approve of it. Not for its quaintness, great beauty and force or for its rhetorical flourishes, but for its simplicity, and especially because it is not so prominent as to hide the thought from view. The idea is evident and the language unnoticeable. Any peculiarity in style that will render the expression more conspicuous than the idea which is expressed, is, in our opinion, a fault in philosophical writings. We feel, of course

not equal to the task of pronouncing a verdict on the philosophy of such a man. But, like all pigmies, we are in our element when we witness the tussel of two giants, and, also, we have our opinion as to who is the abler giant. We are fresh from such a scene as we have carefully read his "Moral Argument Against Calvinism," and have also read John Brown of Huntington's Essay on the Nature of God, and other author's writings on the same subject. They tussel well. Like two oxen pushing in a corn-field, in their strife they both break down a good deal of corn, and tramp into a hopeless condition a good many injurious weeds. We do not question the piety of Channing, but we admire the piety of John Brown. We have no reasons to attribute insincerity to Channing, but we feel the terrible earnestness of John Brown. John Brown derives his philosophy from the word of God. Channing argues his from the intuitions of man. The one teaches one view of God, the other teaches the orher view of the same God. John Brown never stops to see whether his interpretation of God's word conflicts with his moral ideas or not. Channing stops to think how far does this coincide with *my knowledge* of things. One loves to obey God, and fears to disobey Him. The other loves to obey but is not afraid to disobey. One thinks that God refuses to save some, the other says he can't save all. One says they all can be saved if they will, the other says that some can't even if they want to be. One says that God has laws, all of which must be obeyed or the punishment for disobedience must be suffered. The other says God is not particular about his laws, so long as man is sorry for his disobedience. One says that in the death of Christ, God was reconciled to the world. The other that the world was reconciled to God. One says that God punished Christ that the sinner might not be punished. The other says that God sent Christ to suffer that he might be pitied by the sinner. Agreeing with neither we are in a position in which we can decide without bias which has the better of it in the discussion. At some future time we probably will give the balancing of the arguments as they appear to us. And we confess that our study of these two authors has been beneficial to us in many respects, and we commend them to all as worthy of careful reading, not for the questions which they discuss so much as for the mind and disposition which are unconsciously revealed in their writings.

SCIENTIFIC NOTES.

Rats are considered pests, and by no means worthy of any benevolent estimate. To be sure we read that Chinese eat rats, and rat's soup is very delicious; but beyond the limit of the Celestial Empire we do not suspect that rats can be of any use, further than to give employment to the nervous Scotch terrier. The unmistaken proclivity to pilfering and seeking refuge in the neighborhood of ladies' ankles, has made the unfortunate *mus* an object of wrath to the gentler sex. And gallantry has forced the sterner lords of creation also to proclaim hostility against it. But the maid finds no superlatives sufficiently superlative to denounce the near relative of the individual rat, whose very skin, a glove, envelopes the hand of the fair one. And the damsel's brother will, without any compunction of conscience, decapitate the very grand child of the venerable rat whose fur furnishes the silk of the youths' "Beaver-hat;" but the time has come when even rats are utilized. We read of a Welshman who made for himself a complete outfit, *cap a pie*, of rat skins. The skins of more than six hundred rats were required to complete the suit. In France they have a novel way of giving employment to rats and to turn their kleptomamia into good use. An enclosure is walled, with doors so fixed that they will admit of ingress, but no egress for the rats. Into this pen all dead animals are thrown, and into this pen all living rats in the neighborhood will find their way. For ten thousand rats, polishing the bones of

a dead quadruped, is the work of only a few hours. But a day of sorrow to the rats is appointed, in which they are to be "weighed in the balance" and sold to the vender of bologna sausage, and the manufacturer of kid gloves. The walls of the enclosure near the ground have holes, whose capacity equals the length and thickness of a rat without the tail. On the day appointed men arm themselves with bells, horns, bugles, kettle-drums, &c., and on a sudden enter the pen and begin demoniacal caterwaulings. This terrifies the *murines* and they rush pell-mell into the above said holes. The protrusion of the caudal appendage betrays the retreat of the remaining part of a rat, and by means of it an experienced hand jerks the vermin into a sack hung to the shoulder. We do not, from experience, vouch for the following, but we consider it a "proof from testimony" that rat's flesh is wholesome and palatable. Spare the rats. E.

In many localities scarlet fever and diptheria are prevailing at an alarming extent. Chicago and Boston are scourged with them more perhaps than other cities. But throughout all the towns, villages, and rural districts of the land we see accounts of their havoc. These two diseases are contagious and exceedingly fatal, and all should make every effort to prevent their attacks and to confine their ravages. The Boston Board of Health has issued a circular, in which it enjoins on all the same precaution with scarlet fever in all its forms as with small-pox. The physicians of Chicago have recommended belladonna as a prevention to scarlet fever. But inasmuch as this is a strong poison it should be taken under the advice of a physician. In regard to diptheria, when it attacks the tonsils and the throat, and when noticed in time, the treatment is very simple. Any strong acid will cure it. Lemon juice and sulphuric acid are probably the best. But when it attacks the larnyx, there is, as far as we have noticed, no remedy for it. Anything that strengthens the system i of advantage in its treatment. On th other hand, any emetic or strong cathar tic, or anything else that wearies, or de bilitates the system is injurious.

A criminal lately gave to a reporter o the New York *Herald* the followin mode of introducing gunpowder within safe for blowing open the doors. Said h to the reporter: "I'll show you how t blow open any safe in New York withou any tools. Just take me to a safe." * * The prisoner knelt beside the saf which was locked. "Look," said he, "s this door. It fits so tightly that no too can be introduced in the cracks, and pow der can not be inserted. The burgla simply sticks putty all along the crack except in two places, one at the top an one at the bottom, where he leaves abou an inch of space uncovered by the putty At the lower place he puts a quantity o powder, at the upper place he sucks ou the air by a pump or with his mouth The air rushing in will carry the powde into the safe. The entire work does no occupy more than five minutes."—[Scien tific American.

A short time ago a number of foss footprints, supposed to be human, wer discovered in the carboniferous deposit near Metropolis, Ill. A physician livin in that locality, took plaster casts of the footprints and sent a description of them with full details as to site, to Mr. Darwi and other naturalists. The almost unan imous verdict was, that the tracks wer those of a species of Labyrinthodont.

Look out for cheese. In Paris "lea poisoning" occurred without any traces lead to be found in the utensils for cook ing, not in the food nor in the drin However, lead was discovered in a piece cheese which was encased in a metall box of tin and lead.

The American Association for the A vancement of Science will hold its annu session this year in Nashville in Augu

COLLEGE LOCALS.

Prof. D. T. Morgan, who took Prof. Watson's place as professor of Mathematics, gives satisfaction in every particular. A graduate of the last class, a young man, but possesses great energy, perseverance, and a good perceptive faculty.

Mr. Geo. W. Wright, of Wapella, Illinois, is with us again after an absence of nearly two years, during which time he has been engaged in teaching and studying. Mr. Wright has joined the junior class and is also taking the theological course.

The Linconian Society this year is in a very flourishing condition. Strong in numbers and talent. The members are succeeding in furnishing their hall, they have sent for carpet. Mr. Oursler makes a good president. The society is in better condition than it has been for four or five years.

The president, one morning, asked for votes for or against a steamboat excursion, the same to be handed in to him on Friday, in writing. The following with others came in: "J. G. Holcombe; family ticket." And this:

"An excursion I'm anxious to take,
And will certainly vote that we go;
Then whatever arrangements you make,
Do not fail to count in 'L. B. O.'"

A prominent feature for the better, in the surroundings of the college building, are the mounds which Prof. Davis has built. The professor manifests taste in the arrangement of the flowers. But we would not do justice to all concerned if we omitted to commend the agility and perseverance of those students and professors who have been able to leap over the mounds about three feet high and eleven feet in diameter.

We wish to urge every old student of the institution, and especially society members, to be sure to attend the triennial re-union at the close of next year. Many of you recollect what an enjoyable occasion we had at the re-union and commencement in '75, but at the second triennial, which is at the close of '78, we expect to have a much better time if possible, than we had at the first. There will be many more of you back to visit us then; you will find the societies in a much more flourishing condition than you have ever known them; there will be a larger graduating class than has ever before gone out from our halls. Society members are remembered with feelings of pride by fellow students, while those who have never been members are soon forgotten. You all have friends here, even among our new members, for as soon as they learn that you are a Linconian, or a Franklin, you are their brother or sister. Make up your minds now to come and see us without fail at the end of next year, if you can not come sooner and renew those dear old associations, and cheer us on our way with your familiar faces and voices.

WEAUBLEAU INSTITUTE.

Weaubleau City, Mo., May, 1877.

WILLIAM J. HAWKINS, Local Editor.

LOCALS.

Some improvements here this Spring.

Spring is indeed backward, the weather being rainy and cool.

"Club boarding" is working admirably this term. "Bachelors' Hall" seems to be the most industrious and also the most cheerful place at Weaubleau; they are never idle or gloomy, always genteel, especially when ladies are about.

On account of measles and unfavorable weather, the attendance at the public entertainment was smaller than usual. However, the exercises were fully up to the standard. The question, "Is the pen mightier than the sword?" was discussed by Mr. A. Murphy and Mr. E. E. Barber. This question, though quite hackneyed, was presented in a very interesting manner. The essays and declamations were splendid selections. The effects of intemperance in its most horrible

forms were shown. "The Bridal Wine Cup," by Miss T. L. Cooley, deserves special credit. The orator for the evening being absent, enjoying a siege of the measles, the exercises closed with vocal music.

Forty-eight students enrolled this term. This is an increase over last Spring in number; the regular attendance is far in advance. The usual course of study, with the extra lessons in vocal music and penmanship, gives interesting work for the entire day, except recreation hours. Studies in the academic course are pursued with unusual interest, especially Botany and Rhetoric. Those preparing for "commencement" claim to find no less labor than when they first begun. They readily admit that Virgil may be a sublime writer, but claim that his sublimity lies beyond the reach of human patience. Students in the common school course are working with unprecedented diligence. Since Weaubleau Christian Institute has been established, there has been a sudden awakening to the fact that "To be" lies within the power of every active young man or young woman. Though the early course of their lives may have been most unfavorable, yet they are all able *to be* free from all these vices and superstitions; *to be* free from the stupifying and poisonous dregs of the tobacconist; *to be* unpoluted by debasing alcoholic drinks; *to be* among the learned and honored of our country; and, last of all, *to be* among the inhabitants that shall dwell forever in the courts of eternal bliss.

PERSONALS.

Mr. M. F. Butler is teaching music this term.

Prof. Whitaker had an attack of measles. He was absent from school only one week. Measles are quite prevalent, but no case has proved fatal yet.

Mr. T. M. Nesmith and A. M. Halbert, who started for the Black Hills last month, write from Kearney, Nebraska, that all are in high spirits, fully expecting to have a successful trip.

Mr. John Rogers left school at the middle of the term to commence teaching school on Sac River.

Prof. Whitaker preached a very able discourse in the Chapel on the fourth Sabbath in last month.

Miss N. E. Gentry is taking lessons in instrumental music at home this Spring, from a first-class teacher.

Mr. B. R. Brown, who moved here at the commencement of the term, has there daughters in school now.

Mr. A. Murphy is giving instruction in penmanship. He is master of the Spencerian system, and his excellent method of class drill never fails to secure him the largest and most attentive recitations in school.

"FRIENDS."

How many of us, who are assembled here to-night, can point to another and say, "I know that person is a true friend!" I fear there are but few. A *true friend* is one of the most choice gifts that Heaven bestows on poor erring ones in this vale of tears. How sweet are the pleasures derived from such a friend! One whom we can trust more than a brother! One that will be constant and faithful, whatever misfortune may befall us! Nothing is more cheering, when cares overshadow our pathway, and life seems to be a burden, than the consolation of knowing we still have a friend who can sympathize with us in our trials and disappointments. The band of friendship is a sacred trust, and when lavished upon us we should consider it as such.

We often meet with persons whose friendship is as fleeting as the summer shower; or who will hover around us as long as brilliant prospects are before us, or success seems to crown our efforts; but when fortune frowns and adversities come, they seek some one else on whom to lavish their wiley charms. They are

like the bright-winged butterfly that passes from flower to flower, seeking pleasure alone from whence it may come. Those who are lovers of only passing pleasures, seldom prove to be true friends; but, wearied with fruitless attempts to secure enjoyment, they shrink from affluence to obscurity.

But should our truest earthly friends forsake us, we have the assurance that One mightier than all is ever near us, whispering "Cast your cares on me and I will make your burden light." Our sky may be overcast with dark clouds, but a bright dawning will come, for God is caring for us. He will endure to the end. May we take example from the great and glorious teacher, and learn that "To be a friend in need is a friend in deed." REBECCA C. DOYALE.

CHRISTIAN BIBLICAL INSTITUTE.

Stanfordville, New York, May, 1877.

W. T. MILLS, - - Local Editor

LOCALS.

The Literary Society has been in successful operation. The Students' Home, under charge of Bro. Larue, has been a home indeed.

We are looking forward to the unusual exercises of commencement with interest, but think of our school closing and our party being broken with pain.

As we view the past and glance hopefully toward the future, we have reason to be encouraged. Of the former students who have gone forth to the Master's vineyard, we have only favorable reports. Prof. Peabody, while here, said that we use the best, simplest English, and the freest from vulgarisms of any party of the same number of young ministers he ever met. Also, that in our reading and delivery of sermons there is an entire absence of the *rant* and *cant* as often practiced in the pulpit. The simple manner of expression he attributed to our intercourse with Dr. Craig, saying that of all educated men (and he is among them constantly) he ever knew, Dr. Craig used the *best English.*

Elder Warren Hathaway has been with us twice, leaving many lessons of a practical nature for us. Elder M. Summerbell was with us once, during which time he gave an interesting lecture on the "Strong Anglo-Saxon Sentence." Prof. Peabody, of Princeton Theological Seminary, has been with us twice, giving lessons and exercises in elocution. His teaching is very highly valued.

Our school year closes with this month. It has been one of pleasure and profit. Among students nothing but the most friendly feeling has existed during the entire year. Between the Faculty and them the relation of teacher and pupil has been thoroughly sustained in Christian spirit. While all concerned have moved forward in acquisition of biblical and collateral knowledge. Our time has been spent in work—faithful work.

Dr. Craig's lectures in Bible exposition were given twice a day each of forty-five minutes, and besides this an exercise in the Greek of the New Testament, occupying thirty minutes. In Bible Exposition during the year we have studied parts of Isaiah, Romans, Daniel, Acts, Thessalonians and Corinthians. In the Greek we have been confined to St. John's Gospel. Prof. Livingston's work has been confined to Hebrew, Greek and English.

PERSONALS.

H. L. Griffing preaches at Pine Plane's Church.

E. K. Amazene has gone to N. H. to engage in the work of our Master.

Bro. John Clark, of Michigan, a former student, is again one of our number.

Elder S. W. Butler, of Fall River, Mass., A. F. Abbott, of Poughkeepsie, N. Y., James Wright, of Charleston 4 Corners, N. Y., and E. E. Colbourn, of Albion, Me., have lately visited us.

PUBLISHER'S NOTES.

We often receive letters calling for a back number. We promptly forward a copy. Then in course of time we receive a notice that the copy has not reached its destination. This may have occurred oftener than we are aware. If any have not received all of the numbers, please send us word and we will supply them.

From the many flattering testimonials we have read, paying tribute to the Beatty Piano, and Beatty's Golden Tongue Organs, we are constrained to recommend them to any persons contemplating purchasing an instrument of either description. Address the manufacturer and proprietor, Daniel F. Beatty, Washington, N. J., U. S. A., for any information respecting the same. See advertisement.

We have received a copy of "A Complete List of Newspapers and other Periodicals published in the United States and British America."

We have examined the list with care, and have looked at all periodicals with which we are acquainted, and find that they are correctly named and described. The list enumerates and describes about 8,500 periodicals, and also contains a wood cut of nine of the representative editors of New York city, prominent among whom are Dr. Holland, Whitelaw Reid, J. G. Bennett, Wm. C. Bryant and Chas. A. Dana. The book contains 376 pages, and is divided into, 1st: A list and description of all publications in the United States and Canada. 2nd: Of newspapers published in the United States and Territories, arranged by counties. 3rd: Of daily newspapers of United States and Canada, distinguishing those having a circulation of more than 5,000, and denoting time of issue. 4th: Of weeklies of more than 5,000 circulation. 5th: Of religious papers, and the denomination of each. 6th: Periodicals devoted to agriculture, etc. The directory will be sent postpaid to any address or the sum of *One Dollar* per copy.

We apologize for the late appearance of this number of OUR WORK. We delay to bring out this number because we wished to announce the fate of the magazine in the future. To the friends of OUR WORK we announce that it will be continued next year, under the auspices of "OUR WORK PUBLISHING ASSOCIATION." This association consists of the faculty, alumni, students and members of the literary societies of U. C. College. The magazine will consist of 24 pages, and the subscription will be reduced to $1. Before the first number of the second volume is published, circulars will be sent to each subscriber, stating the conditions more fully. We are truly grateful to all who have manifested any interest in OUR WORK. We do not delude ourselves with the hope that we have pleased all. But we do sincerely hope that we have pleased many. But our most substantial hope is that subscriptions, yet unpaid, will "pour in like hail." We assure our friends that we have made ourselves richer, not pecuniarily, by publishing the magazine. We have added to our store of useful knowledge. We have learned the feelings of an "editor and proprietor." But above all, we have made much progress in cultivating *charity*. We greet our successor with a hearty welcome, and hope that the association for publishing OUR WORK will be a perpetual establishment in U. C. College.

OUR WORK:

A

Christian Educational Monthly.

DEVOTED TO

The Interests of the Schools of the Christian Church.

VOLUME I.

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